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THE GOSPEL OF JOHN.

~~THEME~~

JESUS MANIFESTED AS THE SON OF GOD.

STUDIES

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Résumé.

JESUS MANIFESTED AS THE SON OF GOD.

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The Contents : We are to tell of the revelation of God to men, which was manifested in Jesus, who is the divine Revealer become flesh. While his own people would not receive him, some of us saw and were blessed in his manifestation of God's love. Would you see and believe as we? Begin with John's testimony to him as the Christ, the Lamb of God. He points his own disciples to Jesus, and soon after declares that his own work has found its consummation in the growing ministry of Jesus. Jesus, by personal interviews, rouses faith in five of these disciples, and strengthens it by "signs" and teachings in Cana, Jerusalem and Samaria. As men hear and see him in Jerusalem, some hold aloof, questioning his claims, others partially favor, some like Nicodemus, earnest though uncertain, hear him disclose the divine truth of salvation. A chance meeting with a woman in Samaria leads to his manifestation of himself as the Christ to her and her people, who believe on him. A Galilean nobleman and his family are brought by the second "sign" in Galilee to believe on him. Thus the work of self-manifestation is begun in all the land; faith is roused and strengthened, while doubt and want of sympathy with him begin to appear. The friends of light come gladly to him; the children of evil are judged by his presence; for he comes from heaven, the gift to men of the God of love, to bring life to those that believe on him.

Part III. THE CENTRAL MANIFESTATION AND THE CONFLICT, John 5 : 1-12 : 50.

REMARK.—A new period in the ministry now begins. A more public and more definite manifestation of himself, his teaching and his authority is made by Jesus. At once he is met by opposition, and we are introduced to a scene of conflict.

Division I. 5 : 1-47. The Outbreak of Opposition at Jerusalem.

§ 1. Chapter 5 : 1-9.

1. The Scripture Material :

- 1) V. 1. After this Jesus goes up to a feast at Jerusalem.
- 2) vs. 2, 3. There, in the porches of the pool of Bethesda, which was by the sheep-gate, lay many sick and crippled.
- 3) vs. 5, 6. Jesus observes one cripple, who has been ill thirty-eight years, and says to him, Do you want to be cured?
- 4) v. 7. He replies, When the water is bubbling, others get the start of me, as I have no one to put me into the water.
- 5) vs. 8, 9. Jesus says, Up with your bed and go; and off he goes healed. This was done on the Sabbath.

2. The "Sign" on the Sabbath: Some time after, while Jesus is at a feast in Jerusalem on the Sabbath, he observes at the pool of Bethesda, among many sick people lying in the porches, one who has been ill for thirty-eight years. He says to him, "Do you really want to be healed?" The man replies, "I want healing indeed, but I am friendless, and at the moment the pool bubbles with healing water, I am too feeble to hurry down without help before another has blocked the way." Jesus says, "Get up and carry away your bed." He is healed that instant and departs.

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Knew that he*, etc. (v. 6), either (a) by supernatural insight, or (b) by common report, or information from the sufferer himself.
- 2) *wouldest thou*, etc., a question (a) of doubt, as though the man had become disheartened, and had lost ambition to get well, (b) to stir his mind to activity and zeal, (c) implying a promise and encouraging him to hope for help.
- 3) *no man* (v. 7), he was poor, or friendless.

2. Connections of Thought:

- 1) *Sick man answered*, etc. (v. 7), note the indirect answer, i. e. (a) "I am willing enough but what is the use, I have no one to help me," etc., (b) does it imply any faith that Jesus would help?
- 2) *Jesus saith*, etc. (v. 8), does Jesus thus speak because he sees that the man has faith to take him at his word?
- 3) *now it was*, etc. (v. 9), (a) perhaps better "*but it was*," etc., (b) explains the events that followed.

3. Historical Points:

- 1) *After these things* (v. 1), how long after depends on the following words.
- 2) *a feast*, (a) if this is the correct reading, the particular feast meant is uncertain, depending upon whether 4 : 35 (cf. note there) be taken as a mark of time; if so, it is probably "Purim," (b) cf. margin; if this is correct, it is the "Passover," (c) the decision here makes a year's difference in the estimate of the length of Jesus' ministry (cf. 2 : 13 "Passover" to 6 : 4, Passover = 1 year;) if 5 : 1 is also a "Passover," then another year must be added, of which there is no record, (d) if "Purim," then from 4 : 35, December, to "Purim," March (3 months), fall the events of the Galilean ministry up to the mission of the Twelve, Mk. 6 : 7; Lk. 9 : 1, (e) there is, however, much uncertainty involved here.

4. Manners and Customs:

- 1) *Sheep gate* (v. 2), (a) cf. Neh. 3 : 1, 32; 12 : 39; (b) or "sheep pool," (c) where the sheep were gathered either for sacrifice or for sale.
- 2) *pool*, characteristic feature of the city, cf. 9 : 7.
- 3) notice now the picture of the hospital life of the city, the porches for protecting the sick, the medical ideas of the time.
- 4) cf. margin, v. 5, and note that, while not a part of the text, it discloses characteristic conceptions of the time.
- 5) *Hebrew* (v. 2), i. e. "Aramaic," a dialect spoken in Jesus' time in Palestine.
- 6) *take up thy bed* (v. 8), the bed hardly more than a mattress or pallet.

5. Literary Data:

- 1) Familiar words, vs. 1, 6.
- 2) consider this narrative as coming from an eye-witness.

6. Review:

Review now the condensations of 1 and 2 with the help of the material gained in your study.

4. Religious Teaching: *Others may "step down before" you "into the pool," but Jesus comes to help just those persons who "have no man" to help and deliver them. "Wilt thou be made whole?" Then "arise" at his word of command.*

§ 2. Chapter 5 : 10-18.

1. The Scripture Material :

- 1) Vs. 10, 11. So the Jews told the healed man that to carry the bed on the Sabbath was not lawful, but he replied, The one who healed me told me to do so.
- 2) vs. 12, 13. When they asked who this one was, he said he did not know—for Jesus had passed quickly into the crowd.
- 3) vs. 14, 15. Later Jesus looked him up in the temple, and when he bade him learn from this disease to cease from sin, the man brought word to the Jews that Jesus was the one who healed him.
- 4) v. 16. They then persecuted Jesus because he did this on the Sabbath.
- 5) vs. 17, 18. When he replied, "I work as my Father does," they tried to kill him, because besides breaking the Sabbath, he also made himself equal with God by calling Him his Father.

2. The Protests of the Jews: The healed man is told by the Jews that carrying a bed is unlawful on the Sabbath. He justifies himself by saying that his healer had bidden him do so. He cannot tell them who he is,—Jesus had slipped away in the crowd,—until Jesus finds him in the temple and says to him, "Cease your life of sin, or you will be in a worse case." Then he knows, and tells the Jews that Jesus is the man. They attack Jesus because he will keep doing such things on the Sabbath. His reply is, "Since my Father has never ceased to work, even to the present hour, I, too, must work as He does." Thereupon, at his calling God his Father, as though he set himself beside God, they are the more bitter, even seeking to kill him.

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *Not lawful* (v. 10), according to a literal interpretation of Ex. 20 : 10 ; 35 : 3 ; Numb. 15 : 32-35 ; Jer. 17 : 21-23 ; Neh. 13 : 15, they were right.
- 2) *in the temple* (v. 14), where the man may have gone to give thanks for deliverance.
- 3) *sin no more*, (a) i. e. lit. "do not keep sinning any longer," (b) light thus thrown on the source of his disease, (c) motive of Jesus in this?
- 4) *told* (v. 15), (a) how should he know this from the words of v. 14? (b) why should he go and tell—out of gratitude to Jesus, defiance of the Jews, deference to their prejudices or fear of them?
- 5) *persecute* (v. 16), (a) lit. "keep persecuting," (b) the beginning of conflict which went on growing.
- 6) *my Father* (v. 17), cf. 2 : 16.

2. Connections of Thought :

- 1) *So the Jews said* (v. 10), cf. v. 9 b, Because it was the Sabbath, the Jews protested, etc

- 2) *but he answered*, etc. (v. 11), note the indirect reply—(a) excuse,—I do so, because the man who healed me told me to, (b) defiance,—I do so, because surely the man who had power to heal me, has the authority to give me this further command.
 - 3) *a multitude being*, etc. (v. 13), Jesus had slipped into the crowd, (a) to avoid the man's thanks or the multitude's acclamations, or (b) while the man was quite overwhelmed or overawed by the "wonder."
 - 4) *and I work* (v. 17), (a) i. e. *because my Father works up to the present moment, therefore I work*, (b) is the relation one of equality of position, or dependence of activity?
 - 5) *making himself equal*, etc. (v. 18), i. e. called God his father, either (a) *because he made himself equal*, etc., or (b) *and so made himself equal*.
3. Historical Points :
- 1) *Did these things on the Sabbath* (v. 16), (a) lit. "was accustomed to do," etc., pointing to a recognized principle of action, (b) note the previous conflicts in the Galilean ministry, Mark 2 : 23-3 : 6.
 - 2) *My Father worketh*, etc. (v. 17), notice the argument here, "I must do as my Father does," compare the reasons given in the Galilean ministry, (a) Mk. 2 : 27, 28, lordship over the Sabbath, (b) Mk. 3 : 4, the Sabbath exists that men may do good thereon.
4. Literary Data :
- 1) Notice familiar word in v. 10, 15.
 - 2) Observe familiar forms of construction, (a) It is the Sabbath *and* it is not, etc. (v. 10), meaning *because* it is the Sabbath, it is, etc., so v. 17, (b) he that *made me whole, the same*, etc. (v. 11), emphatic repetition, cf. 1 : 2, 6, 18, 33.
5. Review :
- The material of 1 and 2 may now be studied in the light of this re-examination.

4. Religious Teaching : *As the Father was Jesus' example and model in his life on the Sabbath, so must the life of Jesus on that day be the example and model to his followers. As his Sabbaths were full of the restful activity of loving kindness, so must theirs be. That is not a Christian observance of the day of rest which leaves no room for the exercise of helpfulness, which is not marked by the manifestation of love to men.*

§ 3. Chapter 5 : 19-47. The Response of Jesus.

REMARK.—Jesus replies, but his reply, far from being an apology or even a defence of this particular act, becomes a definite statement of his Divine authority received from the Father and testified to by Him.

¶ 1. Chapter 5 : 19-30.

1. The Scripture Material :

- 1) V. 19. Jesus replied, Be sure of this, the Son sees what the Father does, and does that and that only.
- 2) vs. 20, 21. For out of love the Father shows the Son what He does, and for your astonishment will show him greater things—the Son like the Father raiseth the dead at his will.
- 3) vs. 22, 23. For He has handed all judgment over to the Son, that the Son may be honored as the Father, and the Father in the Son.
- 4) v. 24. Be sure that he who accepts my word as the word of God is not judged, but has passed into eternal life.
- 5) v. 25. Be sure that the dead are hearing the voice of God's Son, and are coming to life.
- 6) vs. 26, 27. Because the Son was given life to have in himself as the Father, and the right to judge, too, as son of man.

- 7) vs. 28, 29. Marvel not, for those in the tombs shall be raised at his command, doers of good to receive life, doers of evil to receive condemnation.
- 8) v. 30. But my power rests not in myself; my judgment is as I hear; it is therefore right, because I seek His will alone.

2. The Son and the Father are at one: Jesus replies to their charge of claiming equality with God, saying, "I, the Son, am in such loving union with the Father, that my work is to do His work and that alone. He shows me His work and I do it—you have seen but little compared with what, to your amazement, you will see. He gives to me, His Son, His own power to make the dead alive. I am, by reason of His gift, the source of life. He has assigned to me, since I am a son of man, the right to judge mankind. His purpose in these gifts is that I may have from men the honor which He has.

Be assured that, to those who accept my word as His message to men, I give eternal life. Yea, even now the dead hear my voice, and are coming to life. Do not wonder at this. For the time is coming, when, at my command, the tombs shall give up their dead, some to enter into life, some to abide in condemnation, according as they have done good or evil. But, in all this, I seek only my Father's will. When I judge, I hear and announce His judgment, and therefore it is right."

3. Re-examination of the Material:

I. Words and Phrases:

- 1) *The Son* (v. 19), i. e. I who am the son.
- 2) *nothing of himself*, (a) i. e. is not independent of the Father, (b) as the Jews inferred.
- 3) *sheweth* (v. 20), implying that, having been shewn to the Son, they are done by him.
- 4) *greater works than these*, (a) those already done, e. g. 5: 2-9, (b) they are given in vs. 21, 22.
- 5) *judgment* (v. 22), (a) cf. vs. 24, 27, 29, 30, (b) determine whether "condemnation" is implied.
- 6) *my word* (v. 24), i. e. my message from God.
- 7) *the dead* (v. 25), is this literal or figurative?
- 8) *they that hear*, i. e. (a) and in hearing they shall live, or (b) they that hear and obey, etc.
- 9) *the Son of Man* (v. 27), better, as margin.
- 10) *in the tombs* (v. 28), literal or figurative?
- 11) *I* (v. 30), emphatic disclaimer of independence.
- 12) *I hear*, (a) i. e. from the Father, (b) note present tense.

2. Connections of Thought

- 1) *Therefore answered* (v. 19), because of remarks made in his presence by some, that he was trying to make himself equal with God (v. 18), he *therefore* said, (a) I am not independent of the Father, but I do the very work that He does (v. 19), (b) the secret of it is that He loves me and makes known to me His works for my doing (v. 20), (c) He has given me two great prerogatives, that I may have equal honor with Him (vs. 21-23), (d) you shall see me carry them out among men (vs. 24-29), (e) yet in it all I am not independent of Him (v. 30).
- 2) *loveth the son and sheweth* (v. 20), i. e. *because* He loveth, He sheweth.

- 3) *for as the Father*, etc. (v. 21), I said "greater works would He show," *because* He will bestow His life-giving power, etc.
- 4) *for neither doth*, etc. (v. 22), i. e. either (a) is parallel to v. 21 and explains v. 20, or (b) the Son has free choice in the quickening of the dead (v. 21), *because* judgment has been given to him.
- 5) *for as the Father*, etc. (v. 26), i. e. the Son can give life, *because* the Father has made him a source of life.
- 6) *because he is the Son of Man* (v. 27), i. e. he is given the right to judge, *because* he is qualified by his true humanity for judging mankind.
- 7) *for the hour cometh*, etc. (v. 28), (a) i. e. do not wonder at this spiritual and present judgment and resurrection, *because* I have the power over the future final resurrection, (b) he who has the latter must have the former, (c) he argues from their standpoint.
- 8) *because I seek not*, etc. (v. 30), i. e. his decisions are right, *because they are not* tinged by self-interest, but reflect the wisdom of the righteous God.

3. Literary Data :

- 1) Notice cases of parallelism.
- 2) specify the familiar words *judgment*, *eternal life*, *death*, etc.
- 3) Compare this passage with (a) John 1 : 1-18, (b) John 3 : 16-21.

4. Review :

The student, after this careful study of these points, will go over the statements of 1 and 2 for criticism and improvement.

4. Religious Teaching : *Jesus found his strength in union with the Father, and his highest glory in doing the Father's work. So may you in your sphere as he in his. In God's world, self-sufficiency is real weakness, and union with God in love and activity is real might. Is God's work your work ?*

¶ 2. Chapter 5 : 31-47.

REMARKS.—Jesus has clearly asserted the oneness of spiritual sympathy and essential activity which exist with himself and the Father. He will now declare that these facts rest not upon his own assertion alone. There is another witness to their truth. This twofold witness will reveal only more clearly the fundamental opposition of the Jews to the Divine message.

1. The Scripture Material :

- 1) V. 31. If I am the only witness to this, it is not true.
- 2) v. 32. But I know of another witness, a true one.
- 3) vs. 33, 34. I do not mean a man's witness, even that of John, though, for your sakes, I will say that you obtained the truth from him.
- 4) v. 35. It was only for a time that you would enjoy his glowing lamp.
- 5) v. 36. My witness is that of the Father, greater than John's; His works that I am doing bear witness.
- 6) vs. 37, 38. The Father who sent me bears witness of me; you know nothing about Him or His word, else you would receive His messenger.
- 7) vs. 39, 40. The Scriptures which you search, thinking that in them is eternal life, witness of me, and yet you will not take life from me.
- 8) vs. 41, 42. I do not wish honor from men, and I know that you do not love God.
- 9) vs. 43, 44. You do not receive me representing the Father, but you will receive one who lives for himself, for you prefer human applause to God's favor.
- 10) vs. 45, 47. Moses, your hope, not I, accuses you to the Father for not believing his writings, which he wrote concerning me.

2. The Father witnesses to the Son : " I do not stand alone in what I say. If I do, it is false. I have another witness. I do not want a man's witness, though John spoke the truth about me. You might have found life through his shining testimony, if you had been in earnest to follow it up. But the witness I have is that of my Father. He Himself bears witness to me by the work which He has given me, and which I am now doing. The Scriptures, in which you search in vain for eternal life, point to me as the giver of life, and yet you will not come to me for it.

The truth is that you do not know God in spite of all His revelations to you, and you do not love Him or care for His favor. What you seek is human applause. You will sympathize with one who is self-seeking, but not with one who cares not for human glory, but comes to do the Father's will alone. Why, then, should I expect you to receive me as sent of God? I leave you to Moses. He, in whom you hope, will accuse you to the Father. You do not really believe his writings. If you did, you would believe me of whom he wrote."

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *Bear witness* (v. 31), i. e. to his relation to the Father.
- 2) *is not true*, (a) why not? (b) cf. v. 30.
- 3) *another* (v. 32), cf. v. 36.
- 4) *ye were willing*, etc. (v. 35), either (a) you enjoyed his light but did nothing more, emotion passed not into action, or (b) his light was enough for you, forgetting that it was a lamp to guide to the true light.
- 5) *the works* (v. 36), either (a) the miraculous deeds, or (b) the whole life-work in its varied activities.
- 6) *his word* (v. 38), either (a) the Scriptures (v. 39), or (b) all His revelations of Himself in history and personal life.
- 7) *ye think*, etc. (v. 39), i. e. (a) your idea is that they themselves contain life, (b) you are mistaken, and your search is a vain one, (c) they point you to the true source of life in me.
- 8) *in my Father's name* (v. 43), (a) i. e. effacing my own individuality and personal claims, (b) expressing all that His name of Father means, (c) "in his own name" is interpreted similarly.
- 9) *his writings* (v. 47), (a) what writings are meant? (b) light on their authorship?

2. Connections of Thought:

- 1) *If I bear witness*, etc. (v. 31), (a) a new thought, the proof of the statements of 19-30, this is, (b) the witness of the Father in the works of Jesus, (c) they do not accept this witness, because they have never received God's revelation of himself, (d) their Scriptures they do not rightly use, (e) their lives are under the control of false motives, (f) even Moses will accuse them for rejecting Jesus.
- 2) *Howbeit I say*, etc. (v. 34), i. e. though I do not care even for the witness of a man like John, yet I refer to the testimony he gave you that *you* may profit by it.
- 3) *and the Father which sent me*, etc. (v. 37), is this (a) a new testimony, i. e. not only the works but the Father himself, in the Old Testament, or (b) these works witness, yes, it is in them that the Father Himself has borne witness.

- 4) *for whom he sent*, etc. (v. 38), i. e. His revelation of Himself has not made any permanent impression on you, because, if it had, you would recognize me as one whom He sent.
 - 5) *and ye will not come* (v. 40), though they point me out as possessing life, *yet* you will not come for it.
 - 6) *I receive not glory* (v. 41), (a) i. e. I do not ask you to come (v. 40) that I may have your applause, *because*, etc., (b) an abrupt transition to a reproach for their unbelief.
 - 7) *but I know you* (v. 42), i. e. I seek not earthly glory (v. 41), *but* you are different, I know, etc.
 - 8) *think not*, etc. (v. 45), i. e. in spite of your treatment of me, I will not accuse you, but leave you to Moses, etc.
3. Historical Points:
- 1) *He was the lamp*, etc. (v. 35), note the significance of the past tense; is John's career over?
 - 2) *Ye were willing to rejoice*, etc. (v. 35), consider the attitude of these people toward John, (a) vain and frivolous curiosity, (b) emotion without action, (c) transitory interest.
 - 3) *Scriptures* (v. 39), (a) their testimony to Jesus, (b) as the giver of life, how? (c) the wrong use made of them by the Jews?
4. Literary Data:
- 1) Observe the familiar words, *bear witness*, etc.
 - 2) consider the general character of the whole discourse, as to (a) the ideas expressed, (b) the language used, (c) the persons addressed.
5. Review:
- The material gathered in this study may now be used by the student to test the statements of 1 and 2.

4. Religious Teaching: *The most brilliant success of life estimated from the merely human standpoint (v. 44) is bound to be in reality great failure. To become absorbed in endeavor after the applause of men is inconsistent with love to God (v. 42), and knowledge of Him (vs. 37 b., 38). It is death at the root. Such success is purchased at the cost of the favor of Him whose favor alone is worth having (v. 44), and cannot be pursued without giving up the noblest ambition that man can cherish—seeking to do the Father's will (v. 43).*

Division II. 6 : 1-71. The Crisis of Galilean Faith.

REMARK.—The scene changes to Galilee again. Matters have come to open opposition in Jerusalem. Jesus' manifestation of the Father has given rise to conflict. What is to be the issue of a similar manifestation in Galilee? It is to this critical occasion that we are to be introduced.

§ 1. Chapter 6 : 1-13.

1. The Scripture Material:

- 1) Vs. 1-3. Jesus, followed by the usual crowd, which was drawn by his signs, crosses over the sea of Galilee, and teaches his disciples in the highland.
- 2) vs. 4-6. Seeing so large a multitude, it being near the Passover, he, with his own plan in mind, asks Philip, thus testing him, "Where shall we get the bread to feed them?"
- 3) v. 7. Philip replies, "Two hundred pennyworth would be a scanty supply."
- 4) vs. 8, 9. Andrew, Peter's brother, says, "This lad has five loaves and two fishes—of no account for so many."

- 5) vs. 10, 11. Jesus, getting the people seated on the grass—the men being about five thousand—gives thanks, and distributes the loaves and the fish among them.
- 6) vs. 12, 13. The fragments left, when all are supplied, are, by his order, gathered, and fill twelve baskets.

2. The "Sign"—the Feeding of the Multitude: At a later period, when Jesus is in Galilee, and his "signs" are drawing multitudes to him, he crosses the sea of Galilee to the eastern highlands, and there teaches his disciples. As the passover is near, there are many to follow him. As he beholds them coming, he asks Philip, not from any doubt as to what he himself was to do, but to test the disciple, "How shall we supply them with food?" Philip estimates what it would cost to give each a little. Andrew, Peter's brother, brings up, without much hope of bettering the situation, a lad with five barley loaves and two fishes. Jesus comes down to a grassy plain, and has the people seated there. He then gives thanks, and distributes the loaves and fishes to them. All are supplied, and he commands the fragments to be collected, which amount to twelve baskets full.

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Went away* (v. 1), i. e. from the work in Galilee in which he had been engaged.
- 2) *the mountain* (v. 3), i. e. the highland or hills, which skirt the eastern shore of the sea.
- 3) *he himself knew* (v. 6), a characteristic statement about Jesus, cf. 4 : 1 ; 5 : 6.
- 4) *twelve baskets* (v. 13), each apostle had his basket full.

2. Connections of Thought:

- 1) *Jesus therefore*, etc. (v. 5), i. e. (a) since the passover was approaching, a time when so many people were journeying to Jerusalem, on that account Jesus saw so great a crowd coming, or (b) since the passover was near, and Jesus was going to celebrate it here in his own way, he *therefore* said, on beholding so many people coming, "whence," etc.
- 2) *Jesus therefore*, etc. (v. 11), i. e. because the men were seated, *therefore* he began to supply them.

3. Manners and Customs:

- 1) *There he sat* (v. 3), as a teacher with his disciples about him, the attitude of a teacher of that day.
- 2) *pennyworth* (v. 7), a Roman coin.
- 3) *barley loaves . . . fishes* (v. 9), dried fish and coarse barley cakes, food of the poorer classes.
- 4) *baskets* (v. 13), such as the Jew always used for carrying his food.

4. Historical Points:

- 1) *After these things* (v. 1), (a) cf. 5 : 1, (b) indefinite expression.
- 2) *the passover* (v. 4), (a) recall the note on 5 : 1, (b) on the theory that that feast is "Purim," note that the disciples, returning from their mission (Lk. 9 : 1-9), and Jesus, returning from Jerusalem, meet during the month that intervened, and retire to the eastern shore, (c) note the events that induced this retirement, cf. Mt. 14 : 13; Mk. 6 : 31; Lk. 9 : 7-9.

5. Geographical Points:

- Sea of Galilee* (v. 1), observe (a) its location, (b) general characteristics, (c) the relation of Jesus to it.

6. Comparison of Material:

- 1) *Multitude followed*, etc. (v. 2), (a) lit. "was following," (b) general statement of the Galilean interest in him, (c) note its harmony with the synoptic representations, cf. Mt. 4 : 25 ; 8 : 16 ; 7 : 11, 24 ; 8 : 4, etc.
- 2) On the whole passage note (a) the miracle as given in the four gospels, (b) compare the synoptic accounts with this in respect to additions and contradictions, vs. 5-7, 8, 11, 12, etc.

7. Literary Data :

- 1) Observe familiar words and phrases, vs. 1, 4.
- 2) note the vivid circumstantial account; is it that of an eye-witness?
- 3) *lifting up* (v. 5), a Hebrew phrase, cf. Gen. 22 : 4, 13, etc.
- 4) *Simon Peter's brother* (v. 8), introduces one who is somewhat unknown by one who is well known,—what feeling could the writer have had for Peter?
- 5) Note the portrayal of individual character in Philip and Andrew.

8. Review!

A study of the above points has prepared the student to review intelligently the material in 1 and 2.

4. Religious Teaching: *They who put their scanty store of loaves and fishes into the hands of Jesus for his blessing, will find them sufficient to supply a multitude. It is not the many who need help, it is not the small help which we can give—it is the word of the Lord and His power that we are to consider. First consecrate yourselves and your powers to Him, then do the work that lies nearest you, with all the power you have.*

§ 2. Chapter 6 : 14-24.

REMARK.—This wonderful "sign" is to become a test of popular feeling toward Jesus in Galilee. Is it a real acceptance of the revelation which Jesus brings from above? The first result is here given.

1. The Scripture Material:

- 1) Vs. 14, 15. This sign moves the people to call him the Prophet, and prepare to make him King by force. But Jesus, to avoid them, withdraws.
- 2) vs. 16-18. At evening, the disciples start across the sea to Capernaum, but darkness comes on, Jesus does not meet them, and a storm is rising.
- 3) v. 19. Having rowed some distance, they see, with fear, Jesus walking on the sea to the boat.
- 4) vs. 20, 21. When he says, "Do not be afraid of me," they want him in the boat, which comes at once to land.
- 5) v. 22. The crowd in the morning see only one small boat there, and know that Jesus did not go with the disciples.
- 6) vs. 23, 24. Not finding Jesus, they therefore take boats of Tiberias, that called there, and seek Jesus at Capernaum.

2. The Outcome of the "Sign :" The people see the sign, and begin to say, This is the Prophet, the Coming One. They are on the point of proclaiming him King Messiah, and compelling him to head a revolt, but Jesus perceives their plans, and retires again by himself into the hills. The disciples, having

made an appointment to meet Jesus along the shore, start, at evening, across the sea. A storm rises in the darkness, and they do not find Jesus. They row some distance, when they are terrified at seeing Jesus walk toward them on the water. But when he speaks to them, they take him in, and at once are at their journey's end.

Morning comes, and the crowd on the other shore seek for Jesus without success. They know that the disciples had the only boat, and that Jesus was not with them. So, in boats, which came from Tiberias, they cross over to Capernaum to find him.

3. Re-examination of the Material :

I. Words and Phrases :

- 1) *Saw the sign* (v. 14), i. e. (a) saw that he had done the miracle, and that it was a "sign" of his being the Christ, (b) did they really see the meaning of it as a sign?
- 2) *the prophet that cometh*, cf. 1 : 25-27 ; 3 : 31, the Christ.
- 3) *come and take him* (v. 15), had they found previously that he was unwilling to yield to them?
- 4) *make him king*, i. e. proclaim him the Messianic king, and raise the standard of revolt.
- 5) *again* (v. 15), he had come down to meet the crowd, cf. v. 5.
- 6) *had not yet come* (v. 17), as he had agreed to do?
- 7) *was at the land* (v. 21), in a miraculous fashion?
- 8) *save one* (v. 22), i. e. and that was the one in which the disciples had gone.
- 9) *was not there* (v. 24), i. e. either (a) on the eastern shore, or (b) at Tiberias.

2. Connections of Thought :

- 1) *When therefore* (v. 15), i. e. because it was so wonderful a thing that Jesus had done, *therefore* when, etc.
- 2) *Jesus therefore* (v. 15), i. e. since the people had taken up the notion that he was the Christ, (a) he *therefore* perceived that they were going to go further, or (b) he perceived their further design, and *therefore* withdrew.
- 3) *withdrew*, i. e. he perceived their design and not sympathizing with it, withdrew from them, and hid himself.

3. Comparison of the Material :

- 1) Note the outcome of the "sign" as the synoptical gospels disclose it, cf. Mk. 6 : 45, (a) the disciples sympathize with the multitude's ideas, and are first dismissed, (b) then Jesus discusses the matter with the multitude until the issue of John 6 : 15 is reached, (c) then he withdraws for prayer.
- 2) Compare the narrative of vs. 16-21 with that of Mk. 6 : 47-52, especially vs. 48, 49, and Mt. 14 : 24-33, especially vs. 28-31, 32, 33.

4. Geographical Points :

- 1) *Sea was rising* (v. 18), observe the frequency and suddenness of these storms on this sea, by reason of its position.
- 2) *Tiberias* (v. 23), note its situation, and some facts about its name and origin.

5. Historical Points :

Make a study of the situation of affairs as here outlined:

- 1) The purpose of the sign, (a) the motive, compassion, (b) the scene suggestive of the passover, (c) the whole a Messianic token, the Christ a provider of his people's wants.
- 2) the result of the "sign," (a) the people hail him as the Christ, (b) their idea to march with him as King to Jerusalem, (c) the sympathy of the disciples with this idea.
- 3) The attitude of Jesus, (a) argument and expostulation, (b) dismisses them, (c) withdraws.
- 4) The feeling of the multitude, (a) some doubtless depart, (b) others stay and seek for Jesus.

6. Literary Data :

- 1) The evidence of an understanding of this situation (cf. vs. 14, 15), such as does not appear in the other gospels; how does this fact bear on the authorship?
- 2) Study the confused sentence in vs. 22-24, how explain in view of the usual simplicity of style?

7. Review :

The student may review the statements of 1 and 2 as before.

4. Religious Teaching : *They who forced their own will upon Jesus found themselves at last without him. The disciples themselves were left alone on the stormy sea, and Jesus delayed to come to them as he had agreed. He comes in his own time gloriously over the sea to their help. Thus are we taught the wisdom of humble dependence upon the will of the Master, and the blessedness of the experience of His delay in the midst of great trial. We know Him better after He has come over the stormy waters to our help, than though we had met Him along the peaceful shore. We lose him altogether if we would bend him to our will.*